

ABENG

national weekly

VOL. 1 NO 2 FEBRUARY 8 1969

PRICE 6d.

**"WE WANT OUR PEOPLE TO THINK FOR THEMSELVES."
MARCUS GARVEY**

P.N.P CHOICE

BLACK DOG OR MONKEY

SIGNPOST

SUGAR RATIONING

The Chairman of the Cane Farmers' Association, Cedric Titus proposed that sugar should be rationed in Jamaica. Since local sales of sugar fetch less than sales to Britain, the industry would get more money if less were sold to Jamaicans and more to Britain - so the argument goes.

It should be pointed out that sugar in Jamaica is already rationed. It is rationed by the amount of money that people earn, or don't earn. The rich can afford to buy all the sugar they need to sweeten their tea and bake their cakes. They can afford to buy many things that contain sugar, such as ice-cream and chocolate and soft drinks. The poor cannot.

In fact all food in Jamaica is rationed by income. It was pointed out in a New World "Sugar" pamphlet that the average consumption in Jamaica of meats is less than a half pound per person per week. Since the well-off must consume more than the average, the poor must get less.

Cuba introduced rationing of goods so that everyone can get a fair share. It would be interesting to compare the Cuban ration with what the poor Jamaican gets. ABENG will try to do that next week.

Titus and the Sugar Manufacturers are also saying that since sugar is sold to Jamaicans for less than the price the British pay for it, the sugar industry is subsidising the Jamaican consumer.

But it is the sugar industry which is being subsidised. The price the British pay for sugar is not a market price but a special 'subsidy' price. Part of this subsidy goes back to the British owners of West Indian sugar companies as profit. In addition, the British have been willing to pay the subsidy because in return, they have certainty of sugar supplies and they get preferences on British goods entering the West Indies. The West Indian consumer subsidises sugar and all the other agricultural exports by paying high

contd on page 4

Will PNP followers mash up the PNP conference on Sunday as they did the NWU conference late last year? This is just what some fed-up PNP followers are threatening to do.

The PNP will choose a new leader on Sunday. The choice is between Vivian Blake and Michael Manley. This year's conference is therefore supposed to be a very important one. Yet from reliable reports Sunday's "very important" conference will be attended by only about a quarter of the "groups" that attended the 1959 conference.

What has happened in the PNP since 1959? Why this lack of interest and disgust among its followers?

Many PNPites seem to feel that to choose between Vivian Blake and Michael Manley is like being forced to choose between 'black dawg and monkey.' And they are right.

There is not much difference between Michael Manley and Viv Blake. They are slight variations on the same theme. Both men were produced as a result of the split in the PNP that drove the working class from that party. And both men do not have any intention of being full-time leaders of their party. Viv Blake will continue his work at the Bar and Michael as Island Supervisor of the NWU.

The contest on Sunday therefore will be a contest of personalities, not of ideas. This has long been the trouble with Jamaican politics - People with nothing new to say using "personality" to hide their lack of ideas. Now it seems as if the public is getting wise.

Michael has followed his cousin Shearer's footsteps faithfully by appointing three Assistant Island Supervisors to the NWU. If he is elected leader of the PNP, these men will be expected to do the same job of keeping the head union post safe for Michael, as Shearer's Assistants in the BITU have done for him. If there is so little difference in thinking between the JLP and the PNP, how can there be much between

Viv and Michael!

The lack of interest in the PNP conference seems to indicate that the small man has to realise that he has long ceased to be a part of the PNP. The PNP is now in danger of having leaders without followers.

Meanwhile, some of the faithful Viv Blake/Mike Manley factions are whipping up excitement for the coming contest by threatening to shoot each other.

It is MARCUS GARVEY who said that "the traitors among the Negro Race are generally to be found among the men highest placed in education and society, the fellows who call themselves leaders... (they) forget ... who placed them in authority and through selfishness arrogate to themselves all that is good within the nation to the exclusion of those who suffer and... who placed them in their positions of trust."

PREJUDICE RAMPANT

Colour prejudice and class prejudice are rampant in Jamaica. This was the general view expressed at a meeting arranged by the Christian Action Group in St. Luke's Church Hall on Monday night.

At this meeting, about 800 people and a panel of five exchanged views on the problem of colour and class in Jamaica.

It was felt by most people at the meeting that the problem at the meeting that colour and class prejudice in Jamaica today, is the result of a legacy which has been maintained by the present economic system, by the kind of education given to children, (especially books), by religion, and by the mass media (especially advertising and TV).

The problem of how to wipe out prejudice and discrimination was not given much consideration by the speakers. The main speakers were, Errol Miller, Junior Wong, Orlando Patterson, Rev. Smith and Aaron Matalon.



WHO WILL WEAR THE MANTLE?

MINISTRY OF LAND HUNGER

Most of the time, the Jamaican public learns about the views of our political leaders, and their plans for us, through the speeches these leaders make to foreign audiences. For example, the Prime Ministers' view on sugar and diversification was first given before a New York audience over a year ago. We learned about Michael Manley's views on black power through recent speeches he made in London and New York. And now, by eavesdropping on Billy McLaren's conversation with some fly-by-night Americans, we manage to hear about the plans which the "Minister of Small Farming" has in mind for rural development.

Anyway, let us look at what we overheard of Billy McLaren's plans for rural development. As we got it, the plan is to establish 13-14 new Land Authorities after the order of Yallahs Valley and the Christiana Area.

Anyone familiar with these Land Authorities must know the problems. There are not enough extension officers. (Billy says he will look after that. How?) Land holdings are too small for the farmer to make a profit. Incentives to the small farmers are also too small. Co-ordination of activities in these areas do not begin to meet the need for the purpose.

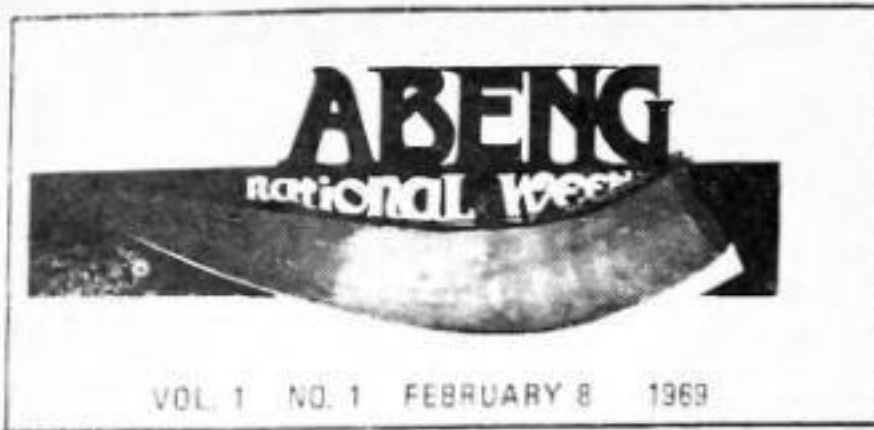
And, in at least one case, it has been shown that the cost is way

in excess of the benefits. Let Government publish its confidential evaluation of the Yallahs Valley programme so everyone will see.

Creating more Land Authorities is likely to lead to nothing else than more jobs for civil servants. Paper schemes with no substance cannot bring about the necessary revolution on the land. They only serve to cover up the real problem.

Ever since our forefathers were grabbed from Africa and brought here as slaves, the land and the plantation in particular has been the scene of our bitterest struggles. By 1834, our forefathers had succeeded in mashing up slavery as a legal

contd on page 4.



VOL. 1 NO. 1 FEBRUARY 8 1969

THE HORN REACHES THE PEOPLE

ABENG is a national project. The ABENG will blow forever only if the people of this country want it to blow forever. The sound has started again because a small group of young men and women are committed to the idea and decided to do something about it.

WHAT IS THE IDEA

The idea is to create a medium for the people of this country to ground together. To communicate with one another. We had no means to do so before ABENG. The established newspapers, radio and TV give expression to only a small minority—the “educated”. And this minority cannot seriously be concerned with real issues. They do not suffer. So they see the issues from afar.

The majority of Jamaicans—the sufferers—have no medium for communicating with themselves and with the rest of the people. The few comfortable “educated” ones who see, but do not feel the pressures are cut off from the established press. ABENG will give expression to all these people. But unlike the established press it will also sound the views of all those with access to those other channels.

ABENG has one basic policy. It is the welfare of the nation as a whole. Welfare in terms of human dignity, bread and work—in that order.

HOW IT ALL BEGAN

This effort was started by a group of young men from all walks of life. Some of these men were babies in 1938. Some were not yet born. We have one thing in common. We are concerned about the state of this country. About the fantastic amount of unemployment. About the poverty. Poor housing. Poor education and schooling. And above all, about our status as squatters in our own land.

What could we do? It did not make sense to join a political party. Both have sold out the country. We do not want to be a part of that. We had to find a way to communicate with others. If most of the people feel the way we do, then we can do something about it. If not drink you rum, try to forget about it, and die frustrated.

WHAT KIND OF NEWSPAPER

Our elders warned that the “Gleaner” would pose problems for any newspaper. Our reply was that the “Gleaner” was irrelevant.

The ABENG is concerned with communicating. The “Gleaner” is concerned with advertising.

ABENG is a non-profit effort. Voluntary efforts are providing what we have now. The money and effort needed to build this paper up to a 12 page weekly and to a daily depends on everybody. The reporting of news, experiences and distribution of the paper depends on everybody. What sounds the ABENG will make in the future depends on you.

Take charge of an area and blow the ABENG. Others will hear through the paper. If everyone takes up the Horn, nobody can stop us. Nobody. Neither the American marines, ALCAN, nor the “Gleaner”.

You are involved. A few people have made a start. But everybody, must take a turn to blow the Horn of our Forefathers.

ABENG ADVERTISING RATES

CONTRACT ADVERTISING	
From 1 to 80 inches	— 13/- per column inch
From 80 to 320 inches	— 11.6 per column inch
From 320 to 1000 inches	— 11/- per column inch
CASUAL ADVERTISING	
13/- per column inch	
CLASSIFIED ADS.	
2d a word	

BLACK PEOPLE HAVE NO WORK

This is the first in a series of three articles. The second article will explain WHY BLACK PEOPLE HAVE NO WORK. The third says WHAT BLACK PEOPLE HAVE TO DO.

Black people have no work in this country and we want work. The non-black person without work is the exception which only proves the rule. Thousands of us have become refugees in foreign countries and Jamaica has lost our skills.

SLAVERY

Twice only in our history black people had full employment. That was during slavery and in the years after emancipation. In slavery the planters and the laws they made forced men to work for nothing. At that time black men and women were like machinery. All black people except those who had escaped the slave master's whip and chain were forced to work.

After slavery the freedmen left the plantations and took to the hills of freedom. By the end of the nineteenth century small farmers controlled all the land not already taken by the planters or held in Crown reserves.

Work for all could last only as long as there was land left to work. By the end of the century this was no longer so. The children of the new peasantry had therefore to find work in Central America or Cuba. Or they stayed on the farm and cut up the land into smaller and smaller fragments.



BLOW THE HORN & TELL THE PEOPLE

BLACK POWER—

Three weeks ago some militant black people forced Shearer to make a statement on Black Power at a reception in London. The Prime Minister said: “...we will never support violence and destruction by people crying Black Power.” Two months before, Manley said the same thing—he supported Black Power only so long as it meant “Black Dignity and black pride” but his party “has always rejected violence as a political weapon”.

But listen to Marcus Garvey, the father of Black Power and the man Manley, Shearer and the rest only recently discovered was the national hero.

“Any sane man, race or nation that desires freedom must first of all think in terms of blood. There is no strength but that which is destructive because man has lost his virtues and only respects force.”

Who is right? It is Manley who said “The philosophy that Marcus Garvey preached is still as valid today as it was when he preached it”.

What is happening is that the PNP-JLP so-called leaders are trying desperately to catch up with the black people's consciousness of themselves and what they have to do. So that they “make” Garvey a national hero say they support black power but condemn as subversive things Garvey himself was saying. The knots they get themselves into are there for all to see.

A growing number became under employed, snow-ball vendors push-cart businessmen, gardener boys apprentices. Many had to catch, ginal, scuffle and hustle their way in a society which gave them no choice.

HOW MANY PEOPLE WITHOUT WORK

Year	Labour Force	No Work	Never Work
1942	514,000	139,000	50,000
1953	625,000	111,000	20,000
1957	649,000	120,000	—
1960	648,000	82,000	45,000

SKILLS BUT NO WORK

The 1960 Census shows that There were 16,000 men and 21,000 women who at some time had a job. They had no work then although they wanted work. There were over 6,000 craftsmen and technical workers without work. These were motor mechanics, plumbers, electricians and carpenters. There

were over 1,000 dressmakers and 8,000 domestic servants who had no work. Quite recently we heard of 1,000 women applying for one domestic work in America.

PART-TIME WORK

Of the 382,000 men who were employed, one out of every four had worked for four days or less during the week. So these men cannot be said to have been fully employed. Among the women employed, one out of every five had worked only for four days or less during the week. That census was nine years ago. We have been kept ignorant of the increase in people with no work since then.

The amount of people looking for work is expected by Government to increase by 202,000 between 1960 and 1970. Too many of us are without work. This can and must be remedied. Next week we will explain why black people have no work.

(See New World pamphlet on Unemployment)

SUFFERERS' DIARY

When it come to the cost of living, dem set everything of substance at a price way beyond the poor man reach. In the markets the best meat is put aside for the big-shot money people and for the big hotels and restaurant owners. The leftovers which is mainly bone is sold to the working people.

When de boy dem cut up Mr. Kirton bus-seat dem yuh nuh fe say anything man, for is pure crosses. An' when dem done Government get police fe chase robot. One man should never have de monopoly to run bus because 'im can dish we anything an' what we can do? Dem should have at least two bus-service so when one let you down you can spite it. Yuh know how much morning I reach work late because a bus.

J.O.S. bus dat operate outside Kingston like in Lawrence Tavern an' Golden Spring run off whole heap a passenger vehicle off de road. When J.O.S. exten' a route, in law no other bus can pick up. Man yuh know how much patrol car me see out dem deh area. All dem fe see how dem bus operating worse dan anything else an' instead dem running other people off de road.

All fe a young gal like me it hard to get work. An' when you get de work de boss-man always wa'an play wid you. Today me go down matches factory to look a wok. Three years now a doan work, an' me couldn' even get paper to

sign up. When you wa'an see woman you know, is matches factory you mus' come. All whore out a Eas' come fe look work because de man dem doan have no money.

De gal dem down deh cuss de woman wide woman wid de paper dem you see, bout de boss-man seh she musn't han' out any.

Boy, dis is a true ting, I never have luck wid a woman to get a job yet, is always wid a man. All de time me work down chicken factory, is de boss-man yard me an Madgie have to go fe get de little work. And after him gi' we de work and we go back to de woman de nex' morning, she still wouldn' gi' we till we mek him, himself come down an' talk to her.

All man me see come down a matches factory wid dem woman an' threaten to bun' up de place if dem woman come back a yard without get de little work.

Nex week a goin' for an interview wid de Agency for domestic work in America. Is dem is another tiefness again. But still a tink dis one soun' reasonable so a goin' try 'im out.

CAPITAL

by C.L.R. JAMES

“It is from this misreading of our society (backward, underdeveloped, just emerging from colonial status) that springs belief in the Industrial Development Corporation as our main source of economic progress. This slavish dependence upon foreign capital and foreign enterprise has for centuries crippled the colonialist economy and today the same mentality, dressed in a national flag and beating an independence drum, continues the colonialist status. Its economic way of life depends on loans and gifts, giving away substantial productive forces of the country in return for highly expensive and totally uneconomic increases in employment.”



But the black man must beware of “white-hearted” black men, today's false prophets. One way to do this is to read and listen to Garvey.

The Philosophy & Opinions of Marcus Garvey is the black man's rights—not those who stand up for them.

I am etc.,
BLACKMAN

WHY WE ARE DISPOSSESSED

In this two part article **GEORGE BECKFORD** traces the "History of Our Dispossession" and says what is necessary if the boiling pot of discontent is not to overflow as it did in 1865 and 1938.



JUST BELOW BEVERLY HILLS — dispossessed have to bundle together in shacks like these.

The crisis in Jamaican society today is the sour fruit of seeds planted over 130 years ago. The problems needing to be resolved are problems which were created in 1838 after the abolition of slavery. To understand this fully, it will be necessary to examine our history.

Before emancipation, the majority of our people had no control over the decisions affecting their lives. They were listed with the cattle on the plantations on which they toiled. Since emancipation, people still have no control over decisions affecting their lives. A careful study will show that this is so. Because of the foreign control of our economy, the masses of our people were outcasts in 1838. They were outcasts in 1938. And today, despite seven years of "independence", they are still outcasts.

The abolishment of slavery should have heralded the dawn of a new social order. It was imperative that a new system be created to make the "freed"

slaves equal with their former masters. In order to free black men from being outcasts in their society, this new social order would have had to offer them the chance to gain economic, political and social power.

FOREIGN OWNERSHIP

This was not done. Although the slaves were told that they were "free", and were given the legal status of free men, the large foreign-owned plantations managed by a few white Europeans continued to have a stranglehold on them. The plantation owners continued to be the ruling caste and the blackman continued to be a squatter in his own land.

Nevertheless, many of these "freed" slaves managed to leave the plantation at the earliest opportunity. They tried to regain some of the dignity they had lost during slavery by farming on a small scale on land that they could get. This trend was bitterly opposed by the planters, who did everything within their power to sabotage it.

The Morant Bay "Rebellion" was a direct result of this attempt of the planters to try and suppress an independent peasantry which could destroy their source of cheap labour. The ruling class which had enjoyed some measure of internal self-Government, panicked so much at this show of strength by the blacks, that they gave up the right to have a say in governing their country as they felt that this was the best way to save their necks. Jamaica became a Crown Colony and political power moved further away, instead of nearer, to the blacks.

A hundred years went by. During that time, there was little change in the social order. Black men were still uneducated, had no vote and little or no proper medical care. During this time, the ruling class began accepting some black men who followed its thinking, into its ranks. If a black man wanted to own money and gain economic power, he was forced to cut himself off from his people. Thus, the very people who could have helped the masses were encouraged to forget them.

1938 — "THE POT OF DISCONTENT"

The long depression which had started in the late 1920's made the population so desperate that an explosion in the nineteen thirties was inevitable. The signs had been clear for those who

had cared enough to study the times.

Farmers, unable to make a decent living from the land had been pouring into Kingston daily. They had been coming on foot, on buses, on donkeys. Some hitch-hiked. And in Kingston, most could not find the jobs they had hoped for. Unemployment was soaring. The few jobs that were had paid wages that did not offer subsistence living. To make matters worse, countries like Cuba and Panama where thousands of Jamaicans had gone to seek a living, were sending these people home because their economies had been hard hit by the depression. In Jamaica, these men who had had opportunities of seeing nationalism and direct racism, swelled the ranks of the unemployed.

The rising middle-class, seeking political power, besieged the newspapers with letters on the crisis in the society. Alexander Bustamante, one of the chief letter writers of the time, who was later to capture the people's revolution and channel it along the lines fitting to the Colonial Office, summed up the situation in these words. "The pot of discontent is boiling. Today, it has reached the brim. Tomorrow, it may overflow."

Marcus Garvey



THE NEGRO ON HIS DEFENCE

The appearance of the "Blackman" is another weapon in the armoury of Negro defence. It is a familiar experience in war for the enemy to move to the attack under a screen which hides him from the view of the foe who unsuspecting is attacked unawares and destroyed. The language, though metaphorical, is yet true, as it accurately expresses the movements and operation of the system inaugurated and maintained by the white man, which, if not for the purpose of, yet is achieving the end, of crushing the Negro out of existence. We admit that many individual whites are not personally guilty of the manipulation of things to this alarming extent; some, and an increasing number, take serious objection to it. There are others who accept the results as part of their daily experience and care not a straw whether the Negro lives or dies. That is none of their business. But there are others still who glory in the system; they pride themselves in accentuating the evil effects and make opportunity for the manifestation of such pride and yet their evolutions towards this end are hidden behind the screen of hypocrisy.

NO HATE IN THE NEGRO

The "Blackman" preaches no hate, but God knows that it takes the Negro and the Negro alone to maintain his defence without manifesting the spirit of devilish hate. For if the White man, unprovoked, but seeking his own selfish ends makes the Negro his prey and still finds room for the display of Hate for the Negro his innocent victim, how much more of this feeling might the Negro not be expected to display! But the man who helped his Saviour to bear the Cross must surely exhibit less hate than the man who crucified his Saviour.

NO EXTREME

And let our people beware of thinking our remarks are in any measure extreme when we use such expressions as "crushing" and "destroying" the Negro; for the white man has long before today undertaken the job of exterminating other Races. His only difficulty with the African Negro is his virility and his vitality. The Negro simply will not die. For all else in his favour he would long ago have been stone dead.

OUR DEFENCE IS AGGRESSIVE

We must get on our defence and this consists, not in preaching hate, but not, by any means, in supine inactivity and ignorance of the system and methods of the enemy listlessly waiting for some miracle to bring us deliverance, some of us only partially conscious of any danger to our existence.

Let us arise, realise the situation, shake ourselves from the dust, break loose from the bonds of our neck. We are no longer captives. The Black man is a member of the Free Press of this country. The Negro is no longer muzzled. We speak for seven-eighths of the people of Jamaica. In the name of the Negro we are out to conquer or to die. It is for life we fight, and life means growth. So our defence lies in aggression. We will lay hands on the good we see around. There is enough in this Jamaica to satisfy everybody.

"Enough for each, Enough for all,
Enough for evermore."
And we must have our share.

"BLACKMAN" EDITORIAL, Sat. April 27, 1929.

SOUNDS OF THE HORN

ABENG went to the population last week with the first edition. The ABENG ASSEMBLIES will continue right across the country. They will sound the HORN right in your ears. But you don't have to wait till it blows right next to you. YOU CAN ANSWER NOW.

"I'm not a patriot, nor Jamaican
but a rightist, that's why I'll support ABENG"

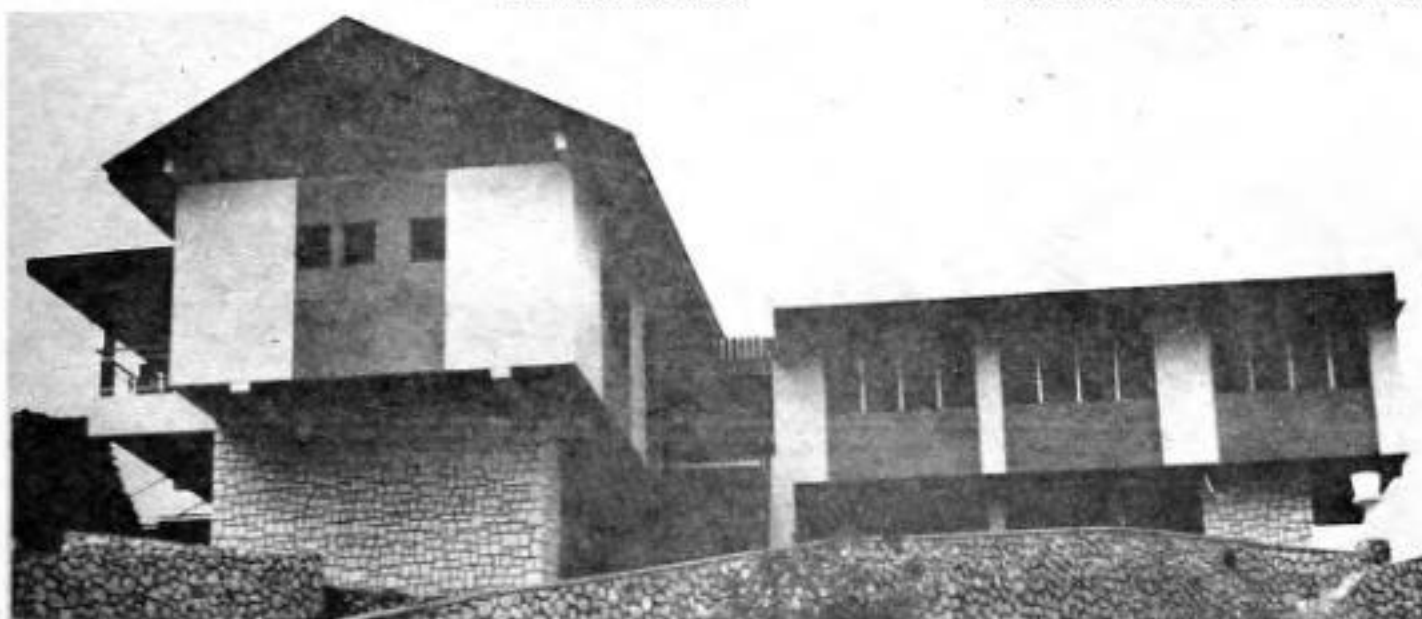
"Government buy out. The whole
Jamaica is that"

"Anything for a different opinion....."

"Freedom won't come by begging."

These were but a few of the many comments made to ABENG in the HORN'S progress among the people. ASSEMBLIES were held in Falmouth, Brown's Town, Spanish Town, May Pen, Port Antonio and Kingston.

The ABENG is now echoing throughout the land.



BEVERLY HILLS — one of Roy McNeil's many mansions

THE FUTURE

Individuals and groups interested in helping to organize fund-raising reporting and distribution in their areas are invited to write THE ABENG PUBLISHING CO., 4 Collins Green Avenue, Kingston 5.

WRITE TO ABENG!

We will tell the real stories, and print comment and analysis, on every topic—sports, politics, entertainment, the economy, crime, etc. We invite voluntary help in these matters.

WRITE FOR ABENG!

In addition to news, comment and analysis, we will run feature articles on "Where We Can Go From Here"—plans for rural and urban development; reform of the civil service; legal reform, etc.

SUPPORT ABENG!

The present 4 page weekly is a start to move up to a 12 page weekly by June after acquiring our own press with popular financial subscriptions.

ABENG MUST BLOW DAILY!

After that the target is a DAILY. ABENG must blow daily in three years!!

CONFUSION IN COURTS

The length of the list of civil cases in the Courts today is nothing short of a scandal.

With twice as many judges in the Supreme Court today as there were before Independence, the backlog of cases is worse than it has ever been in recent times.

Each term more new cases come on to the waiting list than the amount of cases which are disposed of by the judges.

The main cause of this situation is the present method of setting down for trial in accordance with the convenience to the lawyers involved and not according to the time pending. This has resulted in severe hardship to litigants in general and particularly to poor people.

They have lost their breadwinners or their ability to earn a living because of a road accident. It has also become quite common for lawyers to adjourn cases on grounds of improper preparation. And eventually the client has to pay the cost of the adjournment.

Judges are also at fault. They do not seem anxious to dispose of the work. Too easily they grant adjournments to lawyers. The result is that on many days the courts are empty although there are thousands of litigants waiting to have their cases heard. **SOME WAIT FOR AS LONG AS FIVE YEARS.** Many of them come from the country parishes.

Government is also partly to blame. They have shown complete contempt for the entire administration of justice by maintaining the Supreme Court as one of the most dirty and inefficient public buildings in the entire country. But perhaps when they look around and see that the CHIEF JUSTICE, THE HEAD OF THE JUDICIARY, HAS NOT SAT IN OPEN COURT FOR THE YEAR, they should not be concerned.

ABENG acknowledges the many letters of congratulations and goodwill from a wide cross section of Jamaicans on its First Publication. Your continued support is our basis for success.

The Resident Magistrate's court which is supposed to be the small man's court is in pretty much the same mess. Indeed there is one magistrate who only works between 10 a.m. and 1 p.m.

AFRICAN BATTLELINE by Omo Ogun

STOLEN CULTURE

Last month the Italian Government sent back the statue of the Lion of Judah which Mussolini stole from Ethiopia more than thirty years ago. But the Italians took at the same time. This is another battle which the African is fighting today ... the battle to recover the many things which the white man stole from him during past centuries.

The white man stole many things. He stole the brothers and sisters of the African to use as his slaves, he stole the African's land he stole his culture, and he stole his mind. Just as the white man was not afraid to use the African's labour or his land, so he is not afraid to use his culture. Carvings made by Africans are now ornaments for the city squares of Italy the museums and rich men's homes of Britain and the U.S.A. The black man's jazz music is popular with young white people everywhere. But what culture was given to the black man in return? The culture of the slave, of the exploited labourer; colonialism brainwashed the mind of the African with these while taking his true culture for itself.

The Black man, then, is fighting a battle for his own mind. He has to find himself again, to find his true dignity. He has to recover

The status of justice in Jamaica is adequately depicted by the physical surroundings of the Supreme Court. In front of it is a newly built terraced garden. On one side is the imposing headquarters of Barclays Bank D.C.O. On the other side is a commercial business and behind it is the brand new car park built by Mr. Seaga's Kingston Re-Development Company.

his carvings and his music, his ideas and his feelings, which were taken away from him by the missionary government official and the teacher. In some parts of Africa, like Guinea, Mali and Tanzania, serious efforts are being made to recover the black man's dignity. The capitalist press mocks at the Tanzanian Government when it attacks mini-skirts, hair-straightening, and rock and roll (white man's corruption of the black man's music). Yet what Tanzania is trying to do is to make the African proud of himself again. What the capitalists fear is that they will lose markets for their clothes, juke-boxes, records and other rubbish.

Slowly the white man is losing his hold over the African's mind. Yet he still has powerful allies. There are many black men who have been so completely brainwashed that they think that the only good ideas, the only real culture comes from the white man. And often these black men are the rulers of the new African states. Just as they often help the white man to exploit their black brothers economically, so they also help him keep their minds in chains. The African will never be truly free until these house-slaves of the white man have been swept away along with his rule.

LIGHTBOURNE NEXT?

Robert Lightbourne represented Jamaica at the Heads of Government Conference for the Commonwealth Caribbean in Port-of-Spain this week.

Is this a sign of things to come? Many people are speculating that Shearer will soon go into playboy "retirement" at his new Long Lane mansion. This may be later this year.

It is understood that after retirement Shearer's only duties will be to advise Queen Elizabeth on her privy business.



HERTZ RENT-A-CAR BUS SHELTER ON MOUNTAIN VIEW AVE

SUGAR RATIONING

contd from page 1

her prices than we need for imported goods. This is because we give preferences to British goods by charging very high duties on non-British goods.

In fact, the consumer often has to do without certain things because of the preferences we give to Britain. For example, the poor would be able to afford cheap Japanese cloth and shoes. They cannot afford to buy the more expensive British items. So the consumer is really paying a hell of a price to subsidize sugar etc.

And since devaluation of the Jamaican pound and all other West Indian currencies was done to preserve these export industries, we are all subsidizing these industries through the higher prices we pay for American, Canadian and European goods.

There may be nothing wrong in subsidizing sugar, if we can be shown that it is better than subsidizing other agricultural industries such as beef, dairying, foodstuffs and fishing. We would like someone to show this.

LAND

contd from page

institution. Yet today, many of its basic features remain.

The small farmer has always been, and must continue to be, in the lead in our struggles to overcome. They must continue to create a revolution on the land if we are to break the stranglehold of the plantation.

The real problems of the small farmer are exposed by a look at land distribution in this country. The figures show that 300 farms of over 500 acres each have nearly a half of the country's farm land.

Compare that with 113,000 farms of less than five acres. The owners of all these small farms have to scrape a living on only one-eighth of the farm land in Jamaica. What could be more criminal? That is the reward our small farmers have earned for fighting their way through slavery and 125 more years of colonial rule.

The bauxite companies have captured hundreds of thousands of acres of our land. The sugar plantations continue. They control nearly 200,000 acres with some of the best farm land in the country. (But in all fairness to Billy, this is not in his portfolio. Gyles is "Minister of Plantations.")

On top of all this, we have the indignities of the North Coast. Foreign-owned hotels and foreigners living in Jamaica, control a large portion of our land and some of the best real estate in the country. Not to mention the best beaches. And these white foreigners show colour prejudice against black Jamaicans.

These are the things we must think of. We have to destroy all these legacies. We cannot make breakthrough with this foolishness about Land Authorities and Land Settlement Schemes.

We are tired of being settled in the backwoods, in the hill country. The land is ours. We must get it. And keep it.

GET IT FOR LESS

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COMING SOON

A HISTORY OF JAMAICAN HEROES

In Jamaica today although we are "independent", the black man is still "The Last Jamaican". Black people look down on themselves and are looked down upon by white people and people from the other races. Most people in Jamaica still think in the terms of a six year old child who said "Black is not a nice colour".

The black man cannot feel proud of being black unless he knows his past. For this reason ABENG will write every week, the life story of the great men in our history. Men like TACKEY, BOUKMAN, SAM SHARPE, BOGLE and GARVEY. Men whose lives should be taught in schools but are not. ABENG feels that by not teaching black children about their great men, the schools are taking away the tools to free these children of their hatred of themselves. ABENG will therefore try to write these stories so simply that school children and adults who cannot read well will be able to read them. Teachers please note.

ABENG BLOWS FOR YOU

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